

Annals of the Bhandarkar Oriental Research Institute

VOL XV] : OCTOBER - JANUARY

[PART I - H. 15

GEOGRAPHICAL DATA FROM SANSKRIT BUDDHIST LITERATURE

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INTRODUCTION

I. Scope of the subject —

The title of the paper is perhaps sufficiently explanatory to give the readers an idea of the subject with which it deals. In my book — *Geography of Early Buddhism* — recently published,¹ I have attempted to present a geographical picture of ancient India as can be drawn from Pāli texts. Here, however, my attempt has been to follow up the same subject of investigation drawing materials from Sanskrit Buddhist texts. It is thus practically a supplement to my work just referred to.

Texts or narratives of a purely historical or geographical nature are very rare in the literature of the northern and southern Buddhists and whatever geographical information can be gathered are mainly incidental. The items, therefore, that go to build up the ancient geography of India are naturally scattered amid a mass of other subjects, and can hardly present a general view. These items of geographical and topographical information require, therefore, to be very carefully examined and assembled

¹ Kegan Paul, Trench, Trübner & Co., Ltd., 38 Great Russell Street, London, W. C. 1. 1932. Price Rs. 2, 90 pp. with a map.

together from a variety of sources — literary, epigraphic, monumental and traditional — before we can present a complete geographical picture of Buddhist India.

II. Sources: their nature and value — Of literary sources for a systematic exposition of geography of Buddhism, Pāli literature, is undoubtedly the most important, for 'the localities mentioned in the Pāli writings (even in the Jātakas) belong for the most part to the real world; the cities of fiction, so abundant in Sanskrit literature appear but little, if at all.'¹ From a time when India's history emerges from confusion and uncertainties of semi-historical legends and traditions to a more definite historical plane, that is from about the time of the Buddha to about the time of Aśoka the Great, the literature of the early Buddhists is certainly the main, if not the only, source of the historical and geographical information of ancient India, supplemented, however, by Jain and Brahmanical sources here and there. Even for later periods when epigraphical and archaeological sources are abundant, and literary sources are mainly Brahmanical or are derived from foreign treatises such as those of Greek geographers and Chinese travellers, the importance of geographical information as supplied by Pāli texts is considerable. But it cannot be said in the same manner as the Sanskrit Buddhist texts as they are later in date and therefore their value is less than that of the Pāli texts, most of which are much earlier in date. Moreover, the information contained in the Pāli texts of countries and places, cities and villages, rivers and lakes, hills and mountains, parks and forests are more exhaustive and elaborate than that available from the Sanskrit Buddhist texts which are later in date. The limited chips of information available from the Sanskrit Buddhist texts are almost irritating in their repetitions, as, for example, in the Mahāvastu, or Aśokāvadāna, or Bodhisattvāvadāna Kalpaletā, or Lalitavistara, or Avadānasātaka. Cities of fiction which are no part of the real world are abundant in the Sanskrit Buddhist texts. Countries like Rataadvipa and Khandidipa (Bodhisattvāvadāna Kalpalatā), cities like Vāndhu-

¹ Prof. F. W. Thomas in his Foreword to my "Geography of Early Buddhism".

mati and Punyavati, and mountain like Triśaṅku and Dhūmn̄etra are often mentioned. They admit hardly of any identification, and help only to add to the legendary element pervading most of the accounts of these Sanskrit Buddhist texts. These Sanskrit Buddhist texts, otherwise very important from religious and philosophical points of view, contain hardly any contemporary evidence of a historical or geographical character. Geographically or historically they speak of remote times; and these remote times are but the years and centuries of early Buddhism which is almost practically covered by the Pāli texts. The Mahāvastu-avydāna, an important Sanskrit Buddhist text, speaks mostly of the life of the Buddha in his former and present existences; the Lalitavistara and the Buddha-Carita Kāvya also refer to the life of the Buddha. The Bodhisattvāvadāna-Kalpalatā gives a number of stories relating to former existences of the Buddhas, while the Aśokāvadāna speaks of Aśoka and his times. They may differ here a little and there a bit more, but geographically and historically speaking they hardly do so on any essential point. It seems that very few Sanskrit Buddhist texts are important from our standpoint but they have a great corroborative value, and should have thus their share of importance. It is very often that they bear out the evidences of the earlier Pāli texts and help to solve the riddles and clear the obscure points presented by them. In several cases, though they are not many, they introduce us to new and independent chips of information, useful and interesting from a geographical point of view.

The Sanskrit Buddhist books were in fact mostly written from the 6th century onwards to the 12th and 13th centuries of the Christian era. They contain the most important contemporary evidence so far as the religious history is concerned but geographically they speak of very remote times. This is somewhat amazing. For already by the sixth and seventh centuries of the Christian era, the whole of the Indian continent with its major divisions and sub-divisions, its countries, provinces, cities, rivers, mountains, etc., had become too widely known to its people. Contemporary epigraphic, literary and monumental evidences abound with information regarding many geographical details. More than that, Indians of those centuries had also planted their political,

cultural and commercial outposts and colonies not only in Suvarṇabhūmi (Lawer Burma) but also in Java and Sumatra, Champa and Kamboj. Their priests and missionaries had already travelled to China and Central Asia, carrying with them, the Saṃskrit Buddhist texts which we are speaking of. But it is difficult to find in them any idea of this far wider geographical knowledge and outlook of the times. Even the Indian continent is not fully represented in its contemporary geographical information.

III. Division of India — Sanskrit Buddhist texts give us no glimpse as to the size and shape of the country. For the conception of the shape of India we have, however, to turn to the Mahāgovinda Suttanta of the Dīghanikāya, a Pāli text and to the itineraries of Yuan Chwang, the celebrated Chinese traveller.¹ Nor have we any such conception of the world and the place India occupies in the system in the same way as we have in the Brahmanical conception contained in the Purāṇas and the epics. According to the Brahmanical conception the world is said to have consisted of seven concentric islands — Jambu, Sākha, Kusī, Sāmala, Krauñca, Gomedha and Puskara — encircled by seven samudras, the order, however, varying in different sources. Of these islands, the Jambudvīpa is the most alluded to in various sources and is the sea which is generally identified with Bhāratavarṣa, the Indian Peninsula.

The Buddhist system also includes Jambudvīpa as one of the islands (i.e., continents) that comprise the world. It has a detailed description in the Visuddhimagga (Visuddhimagga, I. pp. 205-206; cf. Vinaya Texts, S.B.E., Vol. XVII, pp. 38-39 and Aññhasālinī p. 298) and is mentioned again and again in various other Pāli texts. When opposed to Sīhaladīpa, Jambudvīpa means, as Childers points out (Pāli Dictionary, p. 165), the continent of India, but it is difficult to be definite on this point. We have references to Jambudvīpa in Sanskrit Buddhist texts as well, as for example in the Mahāvastu (III. p. 67), the Lalitavistara (Ch. XII) and the Bodhisattvāvadāna-Kalpalata (78th Pāliya, 9). According to the Mahāvastu Indian merchants made sea

¹ Geography of Early Buddhism, Intro. p. xl.

voyages for trade from the Jamhndvipa.¹ They were once shipwrecked ; but living on vegetables they succeeded in saving their lives and came to an island inhabited by female demons. The Lalitavistara states that the Jamhudvipa is distinguished from three other dvipas - the Uttaraku^{ru} dvipa, the Aparagodāniya dvipa and the Pūrvavideha dvipa (p. 19). Uttaraku^{ru} is mentioned as early as Vedic times and is probably a semi-mythical country beyond the Himālayas, Aparagodāniya is difficult to be identified, but Pūrvavideha must certainly be identified with a portion of the Videha country the chief city of which was Mithilā. If that be so, it is difficult to understand why Pūrva Videha is distinguished from the Jamhudvipa which is supposed to be identical with the Indian continent. The Lalitavistara (p. 149) further states that the Jamhudvipa was only 7,000 thousand yojanas in extent, while the Godāniya, the Pūrva Videha, and the Uttaraku^{ru} dvipas were 8,000, 9000 and 10,000 thousand yojanas in extent respectively. The Jambudvipa was thus the smallest in extent, but according to Buddhaghosa, the Jamhudvipa was 10,000 yojanas in extent, and it was called mahā or great (*Sumāngalavilāseini*, II, p. 429). The evidences are, therefore, conflicting and do not help us in identifying the division with any amount of certainty.

Indian literature, whether Buddhist or Brahmanical, divides India into five traditional divisions. But the five divisions are not definitely and explicitly stated anywhere in Pāli or Sanskrit texts. A detailed description of the Majjhimadeśa or the Middle country is as old as the *Vinaya Piṭaka* as well as the references to the Majjhimadeśas in the Pāli texts: but an accurate description of the four other divisions of India is not found except in Yuan Chwang's itineraries. The remaining four divisions, e. g., the Uttarāpatha, the Daksināpatha, the Aparānta or the Western country and the Prācyā or Eastern country are more suggested by the description of the boundaries of the Middle country than by any independent statement. The reason of the emphasis on the Madhyadeśa is very clear. As with the Brahmanical Aryans so with the Buddhists, Middle country was the centre of

¹ Law, *A Study of the Mahāvastu*, p. 125.

their activities and much attention was paid by them to this tract of land in particular.

Sanskrit Buddhist texts refer at least to three divisions of India, e. g., the *Madhyadeśa*, the *Inda* *par excellence* of Buddhism, the *Uttarāpetha* and the *Dakṣināpetha*. The latter two are mentioned in names only, there is no defining of their boundaries nor is there any description of the countries or regions that constitute the divisions. Two other divisions, namely the *Aparānta* or the western and the *Prācyā* or the eastern are not referred to even in name, but are suggested by the boundary of the *Madhyadeśa* which is given in some detail in the *Divyāvadāna* (pp. 21-22).:

“Pūrvenopāli Pundavardhanein nāma
nagarāḥ tasya pūrvona Pundakakṣo nāma
parvataḥ, tataḥ paropā pratyantah ;
dakṣinena Sarāvatī nāma nāgarī¹
tasyāḥ perena Sarāvatī nāma nādi
so 'ntah, tataḥ pareṇa pratyantah ;
paścimena Sthūpopasthūneku brāhmaṇagrāmāku so 'ntah,
tataḥ pareṇa pratyantah ;
uttareṇa Usīngirih so 'ntah, tñih pareṇa pratyantah ;

The boundaries of the *Madhyadeśa* defined here may be described as having extended in the east to the city of *Pundavardhane*², to the east of which was the *Pundakakṣa* mountain, in the south to the city of *Sarāvatī* (*Salalevati* of the *Mahāvagga*) on the river of the same name, in the west to the twin *Brāhmaṇa* villages of *Sthūṇa*³ and *Upasthūna* and in the north to the *Usīngiri* mountain⁴ (*Usīradhaja* of the *Mahāvagga*). According to the *Saundarānēda Kāvya* (Ch. II. v. 62), however, the *Madhyadeśa* is said to have been situated between the *Himālayas* and the *Pāripātre* (*Pāriyatra*) mountain, a branch of the *Vindhya*s. The description of the boundary of the *Madhyadeśa*, as given in the *Divyāvadāna*, is almost the same as that of the *Mahāvagga*.⁵

¹ *Pundavardhana* in ancient times included *Varendra*; roughly identical with North Bengal.

² *Sthūṇa* is identified by some with *Thaneswar* (*Thūṇa* of the *Mahāvagga*). CAGI. Intro. p. xlii. f. n. 2.

³ *Usīngiri* is identical with a mountain of the same name, north of *Kankhal* (Hardwar) I. A., 1905, p. 179.

⁴ *Vineya Texts*, S. B. E., vol. xvii pp. 38-39.

traditions. But with the progress of time, Buddhism spread itself beyond the boundaries of the Middle country, and its priests and preachers were out for making new converts. Their geographical knowledge naturally expanded itself, and by the time Asoka became emperor of almost the whole of India, it had come to embrace not only Gandhāra and Kamboja on one side, and Pundra and Kalinga on the other, but also the other countries that later on came to be occupied by the Cheras, Cholas and Pādmas. The position of the early Buddhists as regards their geographical knowledge may thus be stated. They were primarily concerned with the Middle country, the centre of Buddha's activities, but even as early as the Buddha's time they knew the entire tract of country from Gandhāra and Kamboja to Vaṅga, Pundra and Kalinga on one side and from Kāśmīra to Aśmaka, Vidarbha and Māhismati on the other. The early Buddhists had not had much knowledge of these outlying tracts which are mentioned only when their incidental relations with the Madhyadeśa are related or recalled.

Boundary—Of Sanskrit Buddhist texts, it is only in the *Divyāvadāna* that there is any detailed reference to the boundaries of the Madhyadeśa. It may be described as having extended in the east as far as the city of Pundravardhana, in the south to the city of Saravati on the river of the same name, in the west to the twin brahmin villages of Sthūpa and Upasthūpa, and in the north to the Uśiragiri mountain. According to the *Saundarānanda Kāvya* (chap. II. V. 62), however, the Madhyadeśa is said to have been situated between the Himalayas and the Pāripātra (= Pāriyātra) mountain, a branch of the Vindhya. ¹ The description of the boundary of the Madhyadeśa as given in the *Divyāvadāna* is almost the same as given in the Pāli *Vinaya* text, the *Mahāvagga*. (*Vinaya* texts, S. B. E., Vol. XVII, pp. 38-39). It differs only in the fact that the Sanskrit text extends the eastern boundary of the Middle country a bit farther to the east—the *Mahāvagga* having the eastern boundary as extending up to the town of Kajangala only—so as to include Pundravardhana.

¹ This description of the boundary of the Madhyadeśa agrees favourably with that stated of the particular division in the Brahmanical *Dharma-sūtras* and *Dharma-sāstras*, e. g., in the *Codes of Manu*. (Cf. *Geography of Early Buddhism*, Intro. p. xx.)

was evidently Campāpuri mentioned in the *Asokavadāna* (R. L. Mitra, Nepalese Buddhist literature, later on referred to as NBL, p. 8) wherein it is stated that when Bindusāra was reigning at Pātaliputra, a brahman of Campāpuri presented to him a daughter named Subhadrāngi. Āṅga, as is well-known, is identical with modern Bhagalpur. The *Lalitavistara* refers to a script or alphabet of the Āṅga country which the Bodhisattva is said to have mastered (pp. 125-26).

Magadha — Like Āṅga, Magadha is also very sparingly referred to in Saoskrit Buddhist texts. There are some references to the kingdom of Magadha in the *Mahāvastu* (Vol. I. 34, 289; II. 419; III. 47, 90, etc.), the *Avadāna Śataka* (Ibid. pp. 24-25) and in other minor texts, but they have hardly any geographical import. The Buddha had, however, innumerable travels in Magadha in course of which he crossed the Ganges several times (Ibid.). Ārya Avalokiteśvara is also said to have once passed through Magadha (Ibid., *Gunakārandavyūha*, p. 95). The *Saptakumārika Avadāna* (Ibid. p. 222) refers to a large tank named *Citragarha* in Magadha. According to the *Divyāvadāna* (p. 425) Magadha is described as a beautiful city with all kinds of gems. In the *Lalitavistara* (p. 20) the *Vaidehikula* of Magadha is referred to. The *Vaidehikula* was suggested by one of the Devaputras as a royal family in which the Bodhisattva might be born in his future existence. But he preferred to be born of the Śākyas race of Kapilavastu. According to the *Lalitavistara*, the Magadha country seems to have had a separate alphabet which the Bodhisattva is credited to have mastered (pp. 125-26). The people of Magadha, i. e., the Māgadhikas or Māgadhas are referred to more than once in the *Lalitavistara* (pp. 318 and 398).

But its capital Pātaliputra is more often mentioned. At the time of the Buddha it was a great city (*Divyāvadāna*, p. 544). The same authority informs us that a bridge of boats was built between Mathurā and Pātaliputra. Thera Upagupta went to the Magadhan capital by boat accompanied by 18,000 arhats in order to receive favour from King Asoka. The Thera was, however, very cordially received by the king (pp. 386-87). There at the Kukkuṭārāma vihāra where King Asoka had erected eighty-four thousand stupas and caityas (*Bodhisattvāvadāna Kalpalatā*: 69th

p. 6-7) Thera Upegupta divulged the most mysterious secrets of Buddhism to Aśoka (N. B. L : Gunnakārandevyūha p. 95). At the time of Susima, son of Vindueāra, a beautiful daughter of a brahman of Cempā was brought to Pātaliputra and presented to the wife of King Bimbisāra. This girl showed the light of intelligence to the inmates of the harem. She remained as a playmate and companion of the chief queen who later on gave birth to a son who became known as Vigatāśoka (Div. 369-70, Aśokāvadāna, N. B. L. p. 8). The Aśokāvadāna refers to Pātaliputra as having once been attacked by Susima when his younger brother Aśoka was reigning, but Susima was overpowered (N. B. L., p. 9). The Bodhisattvāvadāna Kalpalatā (31, p. 3, 73, p. 2) refers to Pātaliputra as having once been ruled by a virtuous King Purandara. The Mahāvestu (III, p. 231) refers to a capital city named Puspāvati (Puspāvati nāma rājadhāni) which is probably identical with Pātaliputra.

Rājagrha — According to the Lalitavistara, Rājagrha is said to have been included in Magadha (" Magadhesu Rājagrha " - p. 246). It is referred to in the same text as a city of the Māgadhakas (p. 239). It is described as Magadhapura or the capital city of Magadha (Ibid. p. 243) and was a Mehānagare or a great city where once Mātāṅga, a Pretyeka-Buddha was wandering. The ancient name of the city was Girivraja. The city was adorned with beautiful palaces, well-guarded, decorated with mountains, supported and bowered by sacred places and distinguished by the five hills (Buddhacarita Kāvya, Book X, verse 2). It was much frequented by the Buddha. In the Divyāvadāna (p. 545), Rājagrha is described as a rich, prosperous and populous city at the time of Bimbisāra and Ajātsatru. The same text informs us that in order to go from Śrāvasti to Rājagrha one had to cross the Ganges by boats kept either by King Ajātsatru of Magadha or by the Licchavis of Vaiśālī. It is obvious, therefore, that the Ganges formed boundary between the kingdom of Magadha and republican territory of the Licchavis, and that both the Magadhas and the Licchavis had equal rights over the river. The route from Rājagrha to Śrāvasti was infested with thieves who used to rob the merchants of their merchandise.

(pp. 94-95). It is interesting to note that Rājagṛha was an important centre of inland trade where merchants flocked from different quarters (Div. p. 307) to buy and sell their merchandise. At Rājagṛha there used to be held a festival known as Giriagrasamāja when thousands of people assembled in hundreds of gardens. Songs were sung, musical instruments were played and theatrical performances were held with great pomp (Mahāvastu, Vol. III, p. 57).

In and around the city of Rājagṛha there was a number of important localities hallowed by the history of their associations with the Buddha and Buddhism. They were the Venuvana on the side of the Kolendakanivāpa, the Nāradagrāma, the Kukkuṭārāmavihāra, the Grdhraukūṭa hill, the Yaśīvano, the Uruvīvagrāma, the Prabhāsavana on the Grdhraukūṭa hill, the Kolitagrāma, etc. The Venuvana is repeatedly mentioned (e. g. in the Avadānaśatakam and elsewhere) as it was a very favourite haunt of the Buddha. The Bhadrakalpāvadāna (N. B. L., p. 45) refers to the Nāradagrāma while the Mahī-sahasro-Pramerdiṇi refers (N. B. L., p. 166) to the Prabhāsavana on the Grdhraukūṭa hill. The Grdhraukūṭa hill is also repeatedly Prabhāsavana, Grdhraukūṭa hill mentioned, and the Buddha used to dwell here most often when he happened to visit Rājagrha.¹ The scene of most of the later Sanskrit Buddhist texts is also laid on the Grdhraukūṭa hill (e. g., of the Prajñāpāramitā Astasahasrikā, the Saddharma-puṇḍarīka, etc.). The village of

Kolitagrāma Kolita was very largely populated, and was situated at a distance of half a yojana from Rājagrha. The Kalandaka or Karandakanivāpa (tank) was situated near the Venuvana at Rājagrha (N. B. L., Avadāna-śatakam p. 17, p. 23, Divyāvadāna, pp. 143, 554). It seems that there were two vihāras named Kukkuṭārāma- vihāra Kukkuṭārāma, one at Pātaliputra (N. B. L. vihāra, pp. 9-10); Kalpadrumāvadāna, p. 293), and another at or near Rājagrha (N. B. L., Dvāvīṁśavadāna, p. 85). The

¹ N. B. L.—Kavikumārakathā, p. 102; Mahāvastu (Senart's Ed.), Vol. I, pp. 34 & 54, Sukhāvatī-Vyūha, N. B. L., p. 235, Suvarṇaprabhāsa, N. B. L. p. 241, Divyāvadāna, p. 314, etc.

Mahāvastu (Vol. III. p. 441) has a reference to the famous Yaśīvana which was once visited by the Buddha accompanied by a large number of bhikkhus. The same text (Vol. I. p. 70) refers to the Saptaparṇa cave Saptaparṇa cave in Itājagrīha ("Puravare bhavatu Rājagrhesmin Saptaparṇa abhidhānaguḥāyām").

Vajji — The tribe of the Vajjis or Vṛjis included, according to Cunningham and Prof. Rhys Davids, nāthakulas or eight confederate clans among whom the Videhans, the Vṛjikas,¹ and the Licchavis were the most important. Other confederate clans were probably Jāatrakas, Ugras, Bhojas and Aiksvākes. The Videha clan had its seat at Mithilā which is recorded in the Brāhmenas and the Purāṇas to have originally a monarchical constitution.

Vaiśālī — The Vṛjikas are often associated with the city of Vaiśālī which was not only the capital of the Licchavi clan, but also the metropolis of the entire confederacy. Vaiśālī was a great city of the Madhyadeśa and is identical with modern Besarh in the Muzaffarpur district of Bihar. The city which resembled the city of the gods was at the time of the Buddha, happy, proud, prosperous and rich with abundant food, charming and delightful, crowded with many and various people, adorned with buildings of various descriptions, storied mansions, buildings and palaces with towers, noble gateways, triumphal arches, covered courtyards, and charming with beds of flowers, in her numerous gardens and groves.

And lastly, the Lalitavistara claims that the city rivalled the domain of the immortals in beauty (Lefmann, Ch. III. p. 21; Mahāvastu, Vol. I. pp. 253 ff.). More than once did the Buddha visit this wonderful city at which he once looked with an elephant

look (Div. p. 208). Once in the vicinity of this city, while dwelling in a lofty tower on the Markata lake, the Lord went out on a begging excursion (N. B. L., Avadānaśataka, p. 18; Div. p. 208). By the side of the

Markata lake there was the Kūtagāra where the Buddha once took up his dwelling (Bodhisattvāvadāna-Kalpalatā, 90th p. 73, N. B. L., Aśokāvadāna, p. 12). We are

¹ According to the Divyāvadāna, the Vaiśālikas and the Licchevis were two different confederate clans (pp. 55-56, 136).

told in the *Mahāvastu* that a brahmin named Ālara Kālāmn who was an inhabitant of *Vaiśālī* once gave instructions to the Śramanas (Vol. II. p. 118). The Licchavis of *Vaiśālī* made a gift of many caitneys (e.g., the *Saptamra* caitnya, the *Bahuputra* caitnya, the *Gotama* caitnya, the *Kapinbyu* caitnya, the *Mukatahradatīra* caitnya) to the Buddha and the Buddhist Church. Ambapāī, the famous courtesan of *Vaiśālī* also made the gift of her extensive mango grove to the Buddhist congregation (Law's Study of the *Mahāvastu*, p. 44). In the *Bodhisattvāvadāna-Kalpalatā* it is said that the *Vaiśālikas* or the inhabitants of *Vaiśālī* or *Viśālā* made a rule to the effect that daughters of individuals should be enjoyed by gānas, and should not, therefore, be married (20th. p. 38).

The Videha clan had its seat at *Mithilā*¹ which is recorded in the *Brāhmaṇas* and *Purāṇas* to have originally a Mithilā monarchical constitution. In Sanskrit Buddhist texts (e.g., in the *Lalitavistara*, pp. 19, 125, 149 etc. as well as in other texts) mention is made of a dvīpa called *Pūrvavideha-dvīpa* along with three other dvīpas, namely, the *Pūrvavideha Aparagodāniyā*, the *Uttarakuru*, and the *Jamhn-dvīpa*. Dvīpa is obviously used here in the sense of a country, but it is difficult to ascertain which country is meant by *Pūrvavideha-dvīpa*. The *Lalitavistara* refers to the script or alphabet of the *Pūrvavideha-dvīpa*, which the Lord Buddha is said to have mastered in his boyhood (p. 126). The same text refers to the extent of the four respective dvīpas; the *Pūrvavideha-dvīpa* is credited to have been nine thousand yojanas in extent.

Videha is often referred to as a *Janapada* whose capital was *Mithilā* (" *Vaideha Janapade Mithilāyām Rājadhānyām*": *Mahāvastu*, Vol. III., p. 172, also Cf. *Divyāvadāna*, " *Videhesu Janapadesu gatvā prabrajitah*," p. 421). In the *Lalitavistara* the Videha dynasty is described as wealthy, prosperous, amiable and generous (chap. III.). The *Bodhisattvāvadāna-Kalpalatā* refers to the city of *Mithilā* in Videha ruled by a king named *Puspadeva* having two pious sons, *Candra* and *Sūrya* (83, p. 9). The Bodhisattva, in one of his previous births as *Maheśa*, the

¹ *Mithilā* is, however, identified by some scholars with the small town of *Janakapur* just within the Nepali border. *Videha* is identical with ancient *Tirabhukti*, that is, modern *Tirbut*.

renowned elephant of Benares, was invited by the people of Mithilā to cure them of an epidemic (*Mahāvastu*, Vol. I, pp. 286-288). In another of his former existences, the Lord was born as the munificent King *Vijitāvī* of Mithilā. He was banished from his kingdom and took his abode in a leaf-hut near the *Himālayas* (*Mahāvastu*, III, p. 41). Two miles from Mithilā, there was a

Javakacchaka village, named *Javakacchaka*; where *Mahāusadha*, a brahmin, had his residence (*Ibid.*, Vol. II, p. 83).

The country of the *Mallas* is referred to in the *Dvāvīṁśāvadāna*

Malla (*N. B. L.*, p. 86). The same source refers to a village, *Kusī* by name, in the country of the

Kuśīgrāma *Mallas*. The *Mukutshandhana* caitya of the *Mallas*, as well as the twin *sāla* trees of *Kuśīgrāma*

Mukutshandhana where the Lord lay in his *parinirvāna* are caitya alluded to more than once in the *Divyāvadāna* (pp. 208, 209 : " *parinirvāṇāya gamisyati Maijanām upavartanām yamakaśāvakanām* ").

Yamakaśāvakanām *Anomiyā* *Yamakaśāvakanām* *Anomiyā* was an important city in the *Malla* kingdom. This city which was once visited by

the Bodhisattva was situated near the hermitage of sage *Vaśistha* in the *Malla* kingdom to the south of *Kapilavastu* at a distance of 12 *yojanas* (*Mahāvastu*, II, 164).

The capital of the *Kāśī* country was *Bārānasi* (modern Benares). The *Tathāgata* once said : " *Bārānasiṁ gamisyāmi gatvā vai Kāśināmapurim* " (*Lalitavistara*, p. 406); evidently *Kāśī* was the larger unit, i.e., the *janapada*, and *Bārānasi* was the capital (*puri*) of the *Kāśīs* or the people of *Kāśī*.¹ That *Kāśī* was a *janapada* is attested to by the same text (*Ibid.*, p. 405). Its capital *Bārānasi* finds a prominent place in the literature of Hindus and Buddhists alike, and is again and again mentioned in the Sanskrit Buddhist texts. In the *Mahāvastu*, *Bārānasi* is mentioned to have been situated on the bank of the river *Varanā* (Vol. III, p. 402), but according to the *Bodhisattvāvadāna* *Kalpalatā* *Bārānasi* was on the *Ganges* (6th, p. 31 and 32). In the *Divyāvadāna* the city is described as prosperous, extensive

¹ Reference is made in the *Lalitavistara* (p. 215) of a certain kind of cloth called *Kāśika-vastra* which was most probably manufactured in *Kāśī*.

populous, and a place where alms could easily be obtained (p. 73). It was not oppressed by deceitful and quarrelsome people (Ibid. p. 98). The Buddha once set out to go to Kāśī manifesting, as he went, the manifold supernatural course of life of the Magadha people (Buddhacarita Kāvya, Bk. XV., v. 90). The city of Bārāṇasī was hallowed by the feet of the Buddha (Sarvārthaśiddha) who came here to preach his excellent doctrine. He gave a discourse on the Dharmacakrapravarttana (Wheel of Law) sūtra in the Deer Park near Benares, a fact which is again and again referred to in both Pāli and Sanskrit Buddhist texts (Saundarānanda Kāvya, Ch. III., vs. 10-11; Cf. Buddhacarita Kāvya, Bk. XV., v. 87; Lalitavistara, pp. 412-13, etc.)

Benares was a great trading centre of Buddhist India. Rich merchants of the city used to cross over high seas with ships laden with merchandise. One such merchant once crossed over to the Rakṣasī island which, however, is difficult to be identified (Mahāvastu, III. p. 286). A wealthy merchant came to Benares from Takṣaśīla (mod. Taxila) with the object of carrying on trade (Ibid., II., pp. 166-167). The Divyāvadāna informs us that a caravan trader reached Benares from Uttarāpatha during the reign of King Brahmadatta who heard him saying thus: "Now I have reached Benares, bringing with me articles for sale." He was welcomed by the king who gave him shelter (pp. 510 ff.).

Kāśī came in conflict with Kośala several times and each time the king of Kāśī was defeated. At last when he was going to make desperate final attack the king of Kośala refused to fight and abdicated his throne (Mahāvastu, III., p. 349).

Brahmadatta, king of Benares, is said to have once apprehended that a great famine lasting for 12 years would visit Benares. He, therefore, asked the inhabitants of the kingdom to leave the city, but those who had enough provisions were permitted to remain. A large number of people died on account of the famine, but one person who had enormous wealth in his possession gave alms to a Pratyeko-Buddha who went to him. The wife of the person prayed in return for a boon to the effect that a pot of rice cooked by her would be sufficient for hundreds of thousands of people. Her husband prayed that his granaries might always be kept filled up with paddy, and the son in his turn prayed that his

treasures might always be full of wealth although he might spend as much as he liked. All the boons prayed for were granted (Div., pp. 132 ff.).

In the *Śiksāsamuccaya* (tr. by Bendall) of Śāntideva, a king of Benares is referred to have given his flesh to a hawk to save a dove (p. 99). Another king of Kāśī made a gift of an elephant to a king of Videha on his request. At this time a deadly disease was raging in the kingdom of Videha; but as soon as the elephant stepped on the borders of Mithilā, the disease disappeared (Mahāvastu, I. p. 286 ff.). The same source informs us that there once lived in Benares a king whose kingdom extended up to Taxila (Ibid. II. p. 82).

Kośala, during the days of early Buddhism, was an important kingdom and its king Prasenajit an important figure (Bodhisattvāvadāna Kalpalatā, 100th, p. 2) Kulmāspindī, another king of Kośala, is claimed in the Bodhisattvāvadāna to have been none other than the Lord Buddha himself (N. B. L. p. 50). Another virtuous king of Kośala to avoid bloodshed in a war with the king of Kāśī abdicated his throne and went to a voluntary exile. In his exile he greatly helped a merchant who in a later existence came to be born as Ajñāta Kaundinya (Mahāvastu, N. B. L., p. 156).

That the ancient Kośala kingdom was divided into two great divisions, the river Sarayū serving as the wedge between the two, is suggested by the Avadānaśataka (N. B. L. p. 20) wherein a reference is made to a war between the kings of North and South Kośala.

Mārakaranda was a locality in the kingdom of Kośala (Mahāvastu, Vol. I. p. 319).

The most important capital city of Kośala was 'Srāvasti'.¹ This city was full of kings, princes, their councillors, ministers and followers, Kṣatriyas, Brāhmaṇas, householders, etc. (Latitavistara, Ch. I). There at 'Srāvasti' was the

¹ Srāvasti is identical with the great ruined city on the south bank of the Rapti called Sahath-Maheth.

Sāketa was another capital of the Kośala kingdom. In the Mahāvastu Avadāna (Mahāvastu, Senart's Ed., Vol. I., p. 343) we read that Sujīta, one of the descendants of Mandhāta became king of the Iksvākus in the great city Sāketa. The city is mentioned in the Bodhisattvāvadāna Kalpalatā (3rd, P. 2) to have been adorned with domes.

famous garden of Anāthapindika at Jetavana frequently referred to in Pāli and Sanskrit Buddhist texts. There the Buddha stayed with his retinue of bhikkhus for a number of times and received hundreds of householders as followers and disciples. The *Divyāvadāna* informs us that Mahākṣṭhāyans desirous of going to *Madhyadeśa* first reached Sindhā and then Śrāvasti (p. 581). Merchants of Śrāvasti went to Ceylon crossing over the high seas (N. B. L. *Avadānatāka* p. 19; cf. *Bodhisattvāvadāna* *Kalpalatā*, 7th, p. 50). In the city of Śrāvasti a poor brahmin named *Svastika* took to cultivation to earn his livelihood (Ibid. 61st P. 2). It was in this city that the Buddha gave religious instructions to the citizens whose darkness of ignorance was thereby dispelled (Ibid. 6th, p. 3; 79th p. 2; 82nd p. 2). The royal family of the Kośalas is referred to in the *Lalitavistara* (pp. 20-21) as one in which Bodhisattva might desire to be born.

The *Mahāvastu* (III, p. 101) refers to the *Nyagrodhārāma* of Kośala where the Buddha is said to have once taken up his residence. It was at the Jetavana grove of Śrāvasti that Devadatta sent assassins to Jetavana to kill the Lord who, however, received the murderers very hospitably (*Avadānatāka*, N. B. L. p. 27). It was also at this grove that when *Prasenajit*, king of Śrāvasti, was retiring after adoring the Lord, 500 geese came to him and announced that King Pañcāla had been greatly pleased to notice the King of Kośala's devotion, and was coming to congratulate him on his conversion to the faith (Ibid. pp. 12-13). King *Bimhiṣṭra* also interviewed the Lord at Jetavana (Ibid. p. 45). The same text refers to the fact that the Lord made no distinction as to proper and improper times in preaching the truths of religion. One day he preached while cleanseing the Jetavana with a broom in hand (Ibid. p. 29). The *Bodhisattvāvadāna* *Kalpalatā* (52nd, p. 20) refers to a king of Kośala named *Hiranyavarma* who imposed a fine on a brahmin named *Kapila*.

Cedi — Reference to Cedi as one of the sixteen Janapadas of Jambudvipa is made in the *Lalitavistara* (p. 22). The ancient Cedi country lay near the Jumna and was contiguous to that of the Kurus. It corresponds roughly to the modern Bundelkhand and the adjoining region.

Vatsa — Like the Cedi kingdom the Vatsa Janapada is also referred to in the Lalitavistara (p. 27). The Vatsa dynasty is therein described as rich, thriving, kind and generous. The Mahāvastu (Vol. II, p. 2) refers to King Udayana of the Vatsa

Kauśāmbī country and his capital Kauśāmbī.¹ The same text refers to the fact that King Bimbisāra of Magadha and Udayana of Avanti requested the Lord, just when he had descended from the Tuaita heaven, to honour Rājagrha or Kauśāmbī by making it his hirth place.² In a comparatively modern Sanskrit Mahayanist text (N. B. L. p. 269), the monastery of Ghośirā, in the suburbs of Kauśāmbī is referred to. The site may probably be identical with the old Ghositārāma of Kosāmbī referred to so frequently in the Pāli Vinaya texts. Aēvaghosa in his Saundarānanda-Kāvya (Law's translation, p. 9) refers to a hermitage (srāma) of one Kuśāmba where the city of Kauśāmbī was built.

Śīśumāra Hill The Śīśumāra hill identical probably with Suīśumāragiri of the Pāli Jātakas which sheltered the Bhagga (Bhārga) state was included in the Vatsa territory. There on that hill lived a rich householder named Buddha. He gave his daughter Rūpīni to the son of Anāthapindada (N. B. L. Divyāvadānamālā, p. 309).

Matsya — The Matsya country, one of the 16 Janapadas enumerated in the Lalitavistara (p. 22), comprises the modern territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur. The capital of the Matsya country was Virātanagara or Vairāṭ (so called because it was the capital of Virāṭa, King of the Matsyas) which has perhaps a veiled reference in the name Bairatputra Samjaya referred to in the Mahāvastu (III. pp. 59, 90).

Sūrasena — The capital of the Sūrasena Janapada was Mathurā, generally identified with Maholi, five miles to the south-west of the present town of Mathurā or Muttra (U. P.).

¹ The Bodhisattvāvadāra-Kalpalatī (33th, p. 3) has a similar reference where it is stated that Kauśāmbī was ruled by the Vatsa King Udayana. Kauśāmbī is identical with modern Kosam near Allahabad.

² Mahāvastu (Senart's Ed.), Vol. II, p. 2.

Mothurā— In the Lalitavistara (p. 21) the city of Mathurā is described as rich, flourishing and populous, the metropolis of King Suvāhu of the race of the valiant Kāmsa. Upagupta, the teacher of Aśoka, was the son of Gupta, a rich man of Mathurā (Aśokāvadāna, N. B. L., p. 10.) He was intended by his father to be a disciple of Sopavāsi (Bodhisattvāvadāna Kalpalatā, 72nd, p. 2-3) who was a propagator of the Buddhist faith at Mathurā.

At Urumunda, a hill in Mathurā, Sopavāsi converted Naṭa and Bhaṭa, two aśgas and erected two vihāras of the same name in commemoration of their conversion (Ibid; also Cf. Bodhisattvāvadāna-Kalpalatā 71st, p. 13 for a reference to the Urumunda Hill). The famous courtesan Vāsavadattā lived at Mathurā (Div. p. 352). There also lived in Mathurā two brothers, Naṭa and Bhaṭa, both merchants (Ibid. p. 349). One Padmaka, beholding in his youth, a dead body felt disgusted with the world, and became eventually a hermit. When at Mathurā, he entered the house of a prostitute for alms; she was, however, charmed with the hermit's appearance and sought his love (N. B. L., Aśokāvadāna, p. 15). The Divyāvadāna seems to attest to the fact that there was a bridge of boats between Mathurā and Pāṭali-putra (p. 386). Upagupta is credited to have converted 18 lacs of the people of Mathurā (Bodhisattvāvadāna-Kalpalatā, 72nd, p. 71).

Another important city of the Sūrasena janapada was Kānyakubja. Kuśa, the son of Abūda, the chief queen of Ikṣvāku, king of Benares, married Sudarsanā, the daughter of the king of Kānyakubja in Sūrasena (N. B. L., Kuśa Jātaka, p. 110). The same story is more elaborate-

ly given elsewhere. Mahendraka, the tribal king of Bhadrakasat in Kānyakubja had a beautiful daughter. Alindā, the chief queen¹ of the king of Benares (Subandhu was his name) immediately after the king's accession to the throne, set a negotiation on foot for her son's marriage to the daughter of king Mahendraka. The match was soon settled and the nuptials were celebrated at Kānyakubja (N. B. L., Mahāvastu-Kānyakubja forest Avadāna, p. 143 ff.). The Bodhisattvāvadāna-Kānyakubja forest Kalpalatā refers to the Kānyakubja forest (80th,

¹ The name of the queen is given as Abūda in the Kuśa Jātaka which is but a substance of this story.

p. 77) which must have been situated somewhere near the city of the same name.

The ancient Kuru country is mentioned in the *Lalitavistara* as one of the sixteen janapadas of Jambudvipa Kuru and may be said to have comprised the Kuru-ksetra or Thaneswar. The district included Sonapet, Anun, Karnal, and Pānipet, and was situated between the Sarasvatī on the north and Dṛśadvatī on the south. In the *Kalpadruma-avatāra* (N. B. L., p. 297) it is stated that the Buddha once visited the city of the Kauravas which seems to have probably been the capital of the Kuru country, but unfortunately the name of the city is not given. It is, however, possible on the epic authority to identify the Kaurava city with *Hastināpura* which is several times mentioned in the Sanskrit Buddhist text. The *Hastināpura* *Bodhisattvāvadāna-Kalpalatā* definitely states that it was the capital of the Kuru kings (3rd *Palleva* 116; 64th, p. 9). It is stated that King Arjuna of *Hastināpura* was in the habit of killing those holy men who were unable to satisfy him by answers to the questions put by him (*Mahāvastu-avatāra*, III., p. 361). Sudhanu, son of Subāhu, another king of *Hastināpura*, fell in love with a Kinnarī in a distant country, and came back with her to the capital where he had long been associated with his father in the government of the kingdom. (*Mahāvastu*, Vol. II, pp. 94-95) Utpala, son of Vidyādhara, a serpent catcher, dwelt at *Hastināpura* in the vicinity of Valkelāyana's hermitage (*Bodhisattvāvadāna-Kalpalatā*, 64th, p. 62.) The city is described in the *Divyāvadāna* as a rich, prosperous and populous city. Close by there was a big lake full of lotuses, swans and cranes (p. 435). This, it can be surmised, was the *Dvāipāyana-hrada*. The place was visited by the Buddha. Here an excellent brahmin approached him and praised him (*Ibid.* p. 72). The city was once ruled over by a pious and righteous king named *Uttarapañcāla* *Mahādhana*. In the *Divyāvadāna* *Hastināpura* is described as a rich, prosperous, and populous city (p. 435). The *Lalitavistara* refers to *Hastināpura* as having been ruled by a king descended from the *Pāṇḍava* race, valiant and the most beautiful and glorious among conquerors (Chap. III).

Mention is often made in the Sanskrit Buddhist sources as well as in Pāli texts of the Uttarakuru country Uttarakuru (Uttarakurudvīpa), obviously a mythical region. The Lalitavistara refers to four Pratyanta-dvīpas or border-countries; they are Pūrvavideha, Aparagodāniya, Uttarakuru and Jamhudvīpa (19; cf. Bodhisattvāvadāna-Kalpalatā, 4th, p. 48, 50 & 71). The alphabet of the Uttarakuru country is also referred to as having been mastered by the Buddha (Ibid. p. 126). The Uttarakurudvīpa is stated to have been ten thousand yojanas in extent (Ibid. p. 149). In the Divyāvadāna it is mentioned as an island where people lived unattached to the worldly life (p. 215).

Pañcāla was originally the country north and west of Delhi from the foot of the Himalayas to the river Pañcāla Chambal, but it was divided into north and south Pañcāla, separated by the Ganges. It roughly corresponds to modern Budaon, Farrukhabad and the adjoining districts of the United Provinces.

That the Pañcāla country was divided into two divisions is attested to by the Divyāvadāna wherein we read of two Pañcāla Viśayas: Uttara Pañcāla and Daksīna Pañcāla. The Jātakas as well as the Mahābhārata also refer to these two divisions of the country. According to the Divyāvadāna (p. 435) the capital of Uttara Pañcāla was Hastināpura, but according to the Jātakas (Cowell's Jat. III., p. 230) the capital was Kēmpillanagara. The Mahābhārata, however, states that the capital of Uttara-Pañcāla was Ahicchatra or Chatravati (identical with modern Ramnagar in the Bareilly district) while Daksīna Pañcāla had its capital at Kāmpilya (Mhh. 138, 73-74) identical with modern Kāmpil in the Farrukhabad district, U. P.¹ and Padumāvati, the wife of a Pañcāla king is referred to in the Mahāvastu (III. p. 169).

According to the Divyāvadāna, Hastināpura was the capital of the Pañcāla kingdom but according to the Epics and the Jātakas, Kāmpilya was the capital. In one of his former existences the Buddha was born as Raksita, son of Brahmadatta's priest. This Brahmadatta was the king of Kāmpilya in Pañcāla (Mahāvastu, I., p. 283). In one of his former existences, the Bodhisattva was

¹ For reconciliation of these apparent discrepancies in the different evidences see my "Geography of Early Buddhism" - pp. 18-19.

Pupavanta, son of Añjanas, king of Bārānasi. Once he with his four friends set out on a journey to Kāmpilya in order to test the usefulness of their respective excellences (*Mahāvastu*, Vol. III, p. 33). When Prasenajit, king of Śrāvasti, was retiring from Jetavana after adoring the Buddha, 500 geese came to him, and announced that the king of Pañcāla had been greatly pleased to notice Prasenajit's devotion (*N. B. L.*, *Aśokāvadāna*, pp. 12-13). Kāmpilya in the kingdom of Pañcāla is mentioned in the Bodhisattvāvadāna-Kalpalatā to have been ruled by a pious king Satyarata (66th P. 4) and by King Brahmadatta (68th P. 9).

The Śivi country is mentioned in the *Lalitavistara* (p. 22) as well as in the *Mahāvastu* (Law, 'A Study of the Śivi Mahāvastu', p. 9) as one of the sixteen janapadas of Jambudvīpa. According to the *Jātakas* (*Jāt.* IV, p. 401) Arīthapura was the capital of the Śivi kingdom. Arīthapura (Pāli Arīthapura) is mentioned in the Bodhisattvāvadāna-Kalpalatā (2nd, p. 2 and 3) to have been ruled by King Śrissna. The same text refers to the city of Śivavati, doubtless identical with the capital of the Śivi country, to have been ruled by King Sivi (91st P. 6.). In a passage of the *Rgveda* (VII. 18, 7) there is a mention of the Sivi people along with the Alinas, Pakthas, Bhalānasas and Viśānins. Early Greek writers also refer to a country in the Punjab as the territory of the Sihoi. It is highly probable that the Siva country of the *Rgveda*, the Sihī country of the *Jātakas*, and the Sihoi country of the Greek geographers are one and the same. Patañjali mentions a country in the north called Śivapura (IV. 2, 2) which is certainly identical with Sihipura mentioned in a Shorkot inscription (*Ep. Ind.*, 1921, p. 6). The Siva, Sihī or Sihoi territory is, therefore, identical with the Shorkot region of the Punjab - the ancient Sivapura or Sibipura. Strictly speaking the Sivi country should, therefore, be included in the *Uttarāpatha*.

Daśārpa according to the *Lalitavistara* and the *Mahāvastu*, was one of the sixteen janapadas of Jambudvīpa. The country has been mentioned in the *Mahābhārata* (II, 5-10) as well as in the *Meghadūta* of Kālidāsa (24-25). It is generally identified with the Vidiśā or Bhilsā region in the Central Provinces.

The Aśmaka country is referred to in the *Mahāvastu* (III. 363)

wherein it is stated that there was a hermitage on the Godāvarī in the Aśmaka country where Sarabhaṅga, the son of the royal priest of Brahmadatta, king of Kampilya, retired after having received ordination. The country is doubtless identical with Pāli Assaka whose capital was Poteln or Potana. Asaṅga in his *Sūtrālaṁkāra* mentions another Aśmaka country which, however, was situated on the Iadus. Asaṅga's Aśmaka seems, therefore, to be identical with the kingdom of Assakenus of the Greek writers which lay to the east of the Sarasvatī at a distance of about 25 miles from the sea on the Swat valley. Aśmaka of the Sanskrit Buddhist texts, was situated on the Godāvarī. Strictly speaking, therefore, the Aśmaka country lay outside the pale of *Madhyadeśa*.¹

In early Pāli literature, Assaka has been distinguished from Mūlaka which lay to its north, but has always been associated with Avanti which lay immediately to the north-east. The *Gandavyūha* refers to the city of Samantamukha in the Mūlaka country (N. B. L., p. 91).

Avanti² is referred to in the *Mahāvastu* and the *Lalitavistara* as one of the 16 janapadas of *Jambudvīpa*. The Avanti Bodhisattvāvadāna refers again and again to King Udayana of Avanti (N. B. L. p. 74). There in the vicinity of Avanti lived Uttara and Nalska, the two sons of one Jayi, the family priest of King of *Tvarkaṭa*. (N. B. L., Bhadrakalpāvadāna, p. 44).

According to Pāli texts (*Dīpavaṇīsa*, Oldenberg's Edn., p. 57) the capital of Avanti was Ujjeni or Ujjayini which, however, according to Sanskrit Buddhist texts, was included in the *Dakṣināpatha*. The *Mahāvastu* (Vol. II, p. 30) states that after the birth of the Bodhisattva, Asita, a brahmin of Ujjayini in *Dakṣināpatha*, who had lived long on the *Vindhya* mountain, came from the *Himālayas*, his recent abode, to see the Bodhisattva.

Ujjayini is also referred to in the Bodhisattvāvadāna *Kalpalatā* (76th, p. 10).

¹ For various references to the Assaka or Aśmaka tribe and their different settlements, see my *Geography of Early Buddhism*, pp. 21-22.

² Avanti roughly corresponds to modern Malwa, Nimar and adjoining parts of the Central Provinces.

Kapilavastu is famous in the history of Buddhist India as the home of the Śākyas (Saundarānanda Kāvya, Ch. I. also Cf. Mahāvastu : Law's "A Study of the Mahāvastu", pp. 55 ff). It was also known as Kapilasya vastu (Saundarānanda Kāvya, Ch. I.). The Lalitavistara calls it Kapilavastu and sometimes Kapilapura (p 243) or Kapilāhvayapura (p.28). All these names occur also in the Mahāvastu (Vol. II. p. 11). As to the origin of the name Kapilavastu we have to turn to the Saundarānanda Kāvya where it is stated that as the city was built in the hermitage of the sage Kapila it was called Kapilavastu (Ch. I.). The Divyāvadāna also connects Kapilavastu with the sage Kapila (p. 548). In the Buddhacarita Kāvya (Bk. I. verse 2) Kapilavastu is described as the dwelling place of the great sage Kapila. It was surrounded by seven walls (Mahāvastu, II, 75) and is always referred to by the Lalitavistara as a Mahānagara or great city with a good number of gardens, avenues and market places (pp. 58, 77, 98, 101, 102, 113, 123). There were four city gates and towers all over the city (Ibid p. 58). An explanation of the origin of the Śākyas is given in the Saundarānanda Kāvya (Ch.I) wherein it is stated that as the Śākyas built their houses surrounded by Śaka trees, they were called Śākyas. The Mahāvastu gives a story of the foundation of Kapilavastu and the settlement of the Śākyas there (Vol. I. p. 350 ff). The Lalitavistara (pp. 136-137) gives 500 as the number of members of the Śākyas Council.

Kapilavastu is stated to have been immensely rich, an abode of the powerful, a home of learning, and a resort of the virtuous. It was full of charities, festivals and congregations of powerful princes. It is described as having a good strength of horses, elephants and chariots (Saundarānanda Kāvya, Ch. I). With arched gateways and pinnacles, (Buddhacarita Kāvya, Bk. I. v. 5) it was surrounded by the beauty of the lofty table-land (Ibid . V.2). In this city none but intelligent and qualified men were engaged as ministers (Saundarānanda Kāvya, Ch. I). As there was no improper taxation, the city was full of people (Ibid), and poverty could not find any place there where prosperity shone resplendently (Buddhacarita Kāvya, Bk. I , V. 4).

In the city of Kapilavastu the Buddha gave his religious discourse and his relations listened to it with great eagerness

(Saundarānanda Kāvya, Ch. II, v. 26). At a retired place, 96 miles from Kapilavastu, in the kingdom of the Mallas, in the vicinity of the āśrama of Vaśiṣṭha, the Bodhisattva Gautama had parted with his servant Chandaka and his harse Kanṭhaka (Mahāvastu, Vol. II, pp. 164-165).

The Uposadhāvadānam (N. B. L. p. 265) refers to the Nyagrodha garden near Kapilavastu. Viśvāmitra garden was a young preacher who resided at Kapilavastu (N. B. L. Gaṇḍavyūha, p. 92). Sohita was a rich Śākyā of Kapilavastu (Avadāna-Śataka, N. B. L. p. 37). Another rich Śākyā of the city had his only daughter named Śuklā (Ibid. p. 35).

Gayā named after the royal sage of the same name is often mentioned as a city visited by the Lord. The Gayā river Nairāñjanā (Phalgu) which flows through the city was also visited by him (Buddhacarita, Bk. XII, vs. 87-88). The Buddha crossed the Ganges and went to the hermitage of Kaśyapa at Gayā (Ibid., Bk. V. XVII, 8). He dwelt on the bank

Nairāñjanā river of the river Nairāñjanā at the foot of the Bodhi tree where Māra approached him and asked him to leave the world (Div. p. 202).

In the Mahāvastu (Vol. II, p. 123) it is stated that the Buddha came to Uruvilva where he saw nicely looking trees, pleasing lakes, plain grounds, and the transparent water of the Nairāñjanā river. From Uruvilva the Lord wanted to go to Benares. He directed his steps accordingly towards that holy city. His route lay through Gayā, Nābāl, Būndadvira Lohitavastuka, Gandhapura and Sāratipura (N. B. L., Mahāvastu-avadāna, p. 157, cf. Lalitavistara, pp. 406-7). From Gayā the Buddha had, however, gone to Aparagayā Aparagayā where he was invited by Sudarśana, the king of snakes (A Study of the Mahāvastu, p. 156).

The Gayāśīra mountain was situated at Gayā from where the Buddha went to Uruvilva and Senāpatigāma mountain for the attainment of Perfect Enlightenment (A Study of the Mahāvastu, p. 81; cf. Lalitavistara p. 248). The Bodhimanda Lalitavistara (p. 405) refers to the Bodhimanda of Gayā not far from which the Bodhisattva met an ajivika.

Cundādvila was a city once visited by the Buddha where he announced to the Ājivaka named Upaka that without a master he had become the Buddha (A Study of the Mahāvastu, pp. 156-57). It is, however, difficult to identify the city.

A rich and prosperous city referred to in the Bodhisattvāvadāna-Kalpalatā (56th, p. 2) was obviously a mythical city.

The rich village of Nālandā is stated in the Mahāvastu (Vol. III, p. 56.) to have been situated at a distance of half a yojana from Rājagrha. Nālandā is identified with modern Beragaon, seven miles to the north-west of Rajgir in the district of Patna. (See my "Geography of Early Buddhism," p. 31 for more details).

These were the two cities mentioned in the Bodhisattvāvadāna-Kalpalatā to have been visited by Buddha Vipassi Vandhamati and Gautama Buddha (27th, p. 54 and 39th, p. 2).

They cannot, however, be identified.

According to the Buddhist tradition recorded in the Divyāvadāna the eastern boundary of the Māndhātā-Pundravardhana extended up to Pundravardhana (pp. 21-22). Yun-n Chwang, the celebrated Chinese traveller, also holds the same view; but according to the Mahāvastu of the Vinaya Piṭaka it extended up to Kāngal-n. Pundravardhana was a stronghold of the Niganthas. It once happened that a Professor of the Nigantha school who reviled the religion of the Buddha, had got a picture painted representing himself with the Buddha lying at his feet. This he had widely circulated in the province of Pundravardhana. Aśoka heard of it and was so enraged that he desired to punish him. (N. B. L., Aśokāvadāna, p. 11). The same story is related also in the Divyāvadāna in a slightly different version (p. 427). The Divyāvadāna adds that here in Pundravardhana 18,000 Ajivikas were killed (p. 427). The Bodhisattvāvadāna Kalpalatā (93rd, p. 3-4) states that Sumāgadha, daughter of Anāthapindada was married to a person at Pundravardhana (a variant reading of Pundravardhana). The details of the story are given in Sumāgadha Avadāna wherein it is stated that the name of the groom was Vṛśahadatta (N. B. L., p. 237; also cf. Divyāvadāna, p. 402).

In the *Divyāvadāna*, *Dvīpavatī* is mentioned as a city ruled by the king *Dvīpa*. It was rich, prosperous and populous. (p. 246). The city is stated to have been the birth place of Dipamkra Buddha (*Bodhisattvāvadāna Kalpalatā*, 89th, p. 75). The city cannot, however, be identified.

It was a city ruled by a king named *Kṣema*. There lived in that city a merchant banker who was a staunch *Kṣemavatī* supporter of the Tathāgata named *Kṣemāñkara* (*Divyāvadāna*, p. 242). The city, probably a mythical one, cannot be identified.

It was a beautiful city of *Mñāsudarśana* (*Divyāvadāna*, *Kuśavatī* p. 227).

The hermitage of *Kapila* was by the side of the *Himālayas* (*Saundarānanda Kāvya*, Ch. I, V, 5). This is also *Kapila's* *Ārama* corroborated by the evidence of the *Divyāvadāna* (p. 548) wherein it is stated that the hermitage of the sage *Kapila* was situated not far from the river *Bhāgirathi* by the side of the *Himālayas*.

It was a city inhabited by a prostitute famous for her *Utpalavatī* charity (*Bodhisattvāvadāna Kalpalatā*, 51st, p. 6). King *Sohha* built in this city a stūpa dedicated to *Sobhavatī* the teacher *Kukusandha* (*Ibid* 78th, p. 28).

To the north of *Kāśī* by the side of the *Himālayas* there was a *Sahajani* hermitage *Sahajana* where lived a sage named *Kāśyapa* (*Māhāvastu*, III, 143).

Once while the Buddha was engaged in deep meditation for six years at *Senāpatigrāma* in *Uruvilva*, a public *Senāpatigrāma* woman named *Gavā* kept a coarse cloth on the branch of a tree for the Buddha's use after meditation. By virtue of this noble deed, she was reborn in heaven as a nymph (*A Study of the Mahāvastu*, p. 154).

There was a city named *Uttara*, which was 12 yojanas from east to west, and seven yojanas from south to north. Seven walls surrounded the city and there were seven large tanks. The city-gates and palaces were decorated with glass, gold, silver and other valuable gems and jewels.

The king of the city was a Ksatriya and a Rājacakravartti (*Mahāvastu*, I., p. 249).

The Madrakavisaya is referred to in the *Mahāvastu* (III. p. 15).

Madraka The same text also refers to its king (p. 9).

Madraka country is doubtless identical with the Maddarattha of the Pāli texts.

Kuśigrāmaka, obviously a village, is referred to in the *Divyāvadāna* (p. 208). Its variant reading is Kuśila-
Kuśigrāmaka grāmaka or Kuśaiagrāmaka which, however, is difficult to be identified.

Brahmottara, a city, is mentioned in the *Divyāvadāna* (p. 602) along with two other cities, Sadamattakam and Brahmottara Nandanam. These two cities cannot be identified, but Brahmottara is probably identical with Suhmottara of the *Purāṇas* which is only a misreading for Brahmottara.

Miśrakavana is referred to along with Nandana-
Miśrakavana vana and Pāriyātra in the *Divyāvadāna* (pp. 194-195).

Vāsavagrāmaka is referred to in the *Divyāvadāna* (1, 4, and 10 ff). The village must be identified with some Vāsavagrāmaka locality near Śrāvasti.

Srughna Srughna is referred to in the *Divyāvadāna* (p. 74). This is the place of the Buddha's descent from Heaven which is referred to in the *Divyāvadāna* (pp. 150 and 401).

Sāṅkāśya Sāṅkāśya is doubtless identical with Pāli Saṅkassa or Saṅkissa. The place is generally identified with Sankisa Basantapura, situated on the north bank of the river Iksumati now called Kālinādi between Atrañji and Kanōj, and 23 miles west of Fategarh in the district of Etah and 45 miles north-west of Kanōj.

The Brahman district of Sthūna formed the western boundary of the *Madhyadeśa* (Div. 21-22 ; *Vinaya Texts*.

Sthūna S. B. E. XVII, pp 38-39). Sthūna or Pāli Thūna may be identified with Thaneswar. (See my "Geography of Early Buddhism," p. 2 and foot note 2).

Rāmagāma (Ramagrāma) was the capital of the Koliyas or Ramagrāma Kauliya tribe, a story of whose origin is detailed in the *Mahāvastu-avadāna* (Vol. I. 355). Aśoka

caused a caitya and other religious edifices to be erected at Rāmagāma. The Divyāvadāna refers to the eighth stūpa to have been erected at Rāmagāma; apparently it was the last of the eight stūpas built over the relics of the Master (Div. p. 380).

References to the Lumbini garden as the birth place of the Buddha are numerous, but they have no special geographical import. The Rummindel pillar inscription of Aśoka locates beyond doubt the Lumbini grove. The inscription on Niglīva pillar (now situated 38 miles north-west of Uskhabazar Station on the B. N. W. Ry.) shows that it was erected near the stūpa of Konāgamana, but it is not now *in situ*.

At Bhandāligrāma the Lord converted a Cāndāli and at Pātala (probably Pātaliputra) he made Potala, a follower of his creed, to erect a splendid stūpa on his hair and nails. The Lord said to Indra that a king, Milinda by name, would also erect a stūpa at Paṭala (Bodhisattvāvadāna Kalpalata 57th P.).

Contemporaneous with the Buddha who was at that time lodged in the Venuvana on the side of the Kalan-Dakṣīṇagiri dakanivāpa at Rājagrha, there lived in a retired village named Dakkhinagiri one Sampurpa, a brahmin, as rich as Kuvera (N. B. L., Avadānaśataka, p. 17).

Dipavati or Dipāvati is described as a large royal city extending over an area of 84 square miles (Mahāvastu, Dipavati N. B. L., p. 118). Sarvānanda, king of this great city, once visited the great vihāra of Prasannaśila, and thence brought the Buddha Dipaśūkara to his metropolis. (N. B. L. Pindapātrāvadānam, p. 195). The city cannot, however, be identified.

Kṛṣṇagṛāma or Kṛṣṇagṛāma is suggested in the Lalitavistara to have been situated somewhere near Kapila-vastu (p. 135). The village may probably be identified with the place where the Bodhisattva gave up his crown and sword and cut off locks of his hair.

RIVERS, MOUNTAINS, ETC. OF MADHYADEŚA

There is a reference to the Pāndava Hill in the Mahāvastu (II. 198) where the Bodhisattva Gotama once took up his dwelling. It is difficult to identify the hill.

Tattulya, Avarta, Niloda, Varambha, Aṣṭādaśavakra and Dhūmanetra mountains—The Bodhisattvāvadāna Kalpalatā refers to a number of mountaiaas mentioned here (6th Pallava, 69-88). But they do not lend themselves to any identification.

Candagiri The Mahāvastu refers to a mountain called *Candagiri* (III. 130) which it is not possible to identify.

Gangā The holy river *Gangā* is often mentioned in both Pāli and Sanskrit Buddhist sources. More than once the Bodhisattva arrived on the Ganges; on one occasion the river was full to the brim (Lalitavistara p. 407; also cf. Mahāvastu, III, p. 201.)

Kailāśa Parvata According to the Lalitavistara the big palaces of King Sudhbodana are said to have resembled the *Kailāśa Parvata* (p. 211).

Yamunā The river *Yamuna* is more than once mentioned in the Mahāvastu (Vol. III. p. 201). Sarabhaoga, a disciple of Kāśyapa, was present at a great sacrifice held at a place between the Ganges and the *Yamunā* (N. R. L., Mahāvastu, p. 160).

Pāriyātra *Pāriyātra* or *Pāripātra* mountains formed according to both Brahmanical and Buddhist tradition the southern boundary line of the Madhyadeśa. It is a branch of the *Viadhyas* and is mentioned in the *Divyāvadāna* along with *Mandakini*, *Caitraratha*, *Pārusyaka*, *Nandanavana*, *Misrakūvana* and *Pāṇḍukambalaśilā* etc. (pp. 194-195).

Gurupādaka Hill The Gurupādaka hill is referred to in the *Divyāvadāna* (p. 61) in connection with the story of Maitreya who is supposed to have repaired to the Gurupādaka hill, perhaps a legendary name.

Himavanta The *Himālayas* are mentioned everywhere in Sanskrit Buddhist literature.

Bodhivāta and *Bodhidruma* They are again and again mentioned in connection with the penance and sambodhi of the Buddha. They certainly refer to the famous Bo-tree of Bodh Gaya at the foot of which the Buddha attained Enlightenment

UTTARĀPATHA

COUNTRIES, CITIES, VILLAGES, RIVERS, MOUNTAINS, ETC.

According to both Pali tradition contained in the *Mahāvagga* (Vinaya texts, S.B.E., XVI, pp. 38-39) and Sanskrit Buddhist tradition contained in the *Divyāvadāna* (pp. 21-22), the *Uttarā-pn̄ta* or northern country lay to the west and north-west of the two Brāhmaṇa districts of *Sthūna* (Thūna) and *Upasthūna*. Roughly, therefore, the northern country extended from Thaneswar to the eastern districts of modern Afghanistan comprising the tract of land including *Kāśmir*, the *Punjab* and the North-western provinces, and part of *Sind*. It is significant that Sanskrit Buddhist texts do not enumerate *Gandhāra* and *Kamboja*, both in *Uttarāpatha*, in their traditional list of the sixteen *Mabājanapadas*, but mention *Sīvī* and *Dasārpa* instead. And as far as we have been able to ascertain these texts hardly ever refer to the two countries of *Gandhāra* and *Kamboja* though mention is made of *Takṣaśīla* more than once in the *Divyāvadāna*, the *Aśokāvadāna* and elsewhere.

Takṣaśīla (modern *Taxila* identical roughly with the district of *Rawalpindi* in the *Punjab*) was the capital of *Takṣaśīla* the *Gandhāra* kingdom. The Buddha was in one of his former births born as a king of *Bārāasī*, and his empire extended to *Takṣaśīla* where he had once marched to suppress a revolt (*Mabāvastu*, Vol. II, 82). In another of his former existences when the Buddha had been born as King *Candraprabha*, the city of *Takṣaśīla* was known as *Ebadrasīla*; but later it came to be known as *Takṣaśīla* because here the head of *Candraprabha* was severed by a hegar brabmin (*Divyāvadānamāla*, N.B.L., p.310.)

During the reign of *Aśoka* a rebellion broke out in the distant province of *Takṣaśīla*, and *Kuṇāla*, son of *Aśoka*, was sent to quell the disturbance. The subsequent tale, tragic and beautiful at the same time, is told in the *Bodhisattvāvadāna* *Kalpalatā*,¹ the *Aśokāvadāna* (N. B. L. pp. 9-10) as well as in the *Divyāvadāna* (pp. 371 ff.) They give us the account of how *Kuṇāla* refused the love of his step-mother, how his two eyes were uprooted by

¹ According to the *Bodhisattvāvadāna* *Kalpalatā* (39th, p. 59) *Taxila*, however, belonged to King *Kuñjarakarṣa* when *Kuṇāla* was sent to conquer it.

way of revenge by that jealous lady, and how eventually he was driven out from Taxila where he was posted as Viceroy. Kunāla with his devoted wife Kāñcanamāla wandered from place to place and at last came to the coach-house of Aśoka where he sang a song on his lute which attracted the attention of the king. The king then recognised his son and came to know all that had happened. Tisyarakṣitā was punished to death, and Kunāla got back his eyes.

From the *Divyāvadāna* it appears that Taksasīla was included in the empire of Bindusāra of Magadha, father of Aśoka, as well.

The *Divyāvadāna* refers to the beautiful city of Kāśmīra which was inhabited by the learned (p. 399).

Kāśmīra Mādhyantikā, a Bhikṣu, was sent to Kāśmīra as a missionary by his spiritual guide Ānanda. Kāśmīra at that time was peopled solely by the Nāgas (N. B. L. *Avadāna-Śatka*, p. 67; also Cf. *Bodhisattvāvadāna* *Kalpalatā*, 70th, p. 2-3) The *Bodhisattvāvadāna* *Kalpalatā*, (p. 105 p. 2) also refers to a Bhikṣu, Raivata by name, of Śailavihāra in Kāśmīra. The author of the "Srāgdhara stotram" was a Buddhist monk of Kāśmīra.

In *Uttarāpatha* there was a city named Bhadraśīla, rich, prosperous and populous. It was 12 yojanas in length and breadth, and was well-divided with four gates and adorned with high vaults and windows. There was a royal garden in the city named *Manigarbha* (*Divyāvadāna*, p. 315). According to the *Bodhisattvāvadāna* *Kalpalatā*, the city was situated to the north of the *Himālayas* and that it was ruled by king named *Candraprabha* (5th, p. 2 and 6). The city came, later on, to be known as Taksasīla because here the head of *Candraprabha* was severed by a beggar brabmin (*Divyāvadānamāla*, N. B. L. p. 310).

Mañjudeva, king of the mount Mañjuśri in China (obviously a mythical one) seeing the Kālihrada full of monstrous aquatic animals, and the temple of Svayambhū almost inaccessible, opened with his sword many of the valleys on the southern side of the lake. He opened the valleys of Kapotala, Gandavati, Mṛgasthali, Gokarpa, Varaya and Indravati in succession.

After the departure of the Lord Krñkuchanda from Nepal, Svayambhū produced eight vitarāgas or holy men who had mastered their passions. They lived there, granted happiness and prosperity to all creatures. One of those eight vitarāgas or holy men was Gokarneśvara, in Gokarna or the Vāgmatī where it falls from the mountain. (*Svayamhhū purāpa*, N. B. L., p. 253).

It is modern Sutlej, a tributary of the Ganges. Kinnari Mañoharā, wife of Prince Sudhanu, son of Suvāhu, Satadru river king of Haśtināpura, while going to the Himālayas, crossed the river Śatadru and proceeded to the mount Kailāśa (*A Study of the Mahāvastu*, p. 118).

Vajrāvati Vajrāvati in Uttarāpatha was ruled by king Vajracanda (*Bodhisattvāvadāna Kalpalatā*, 103rd, p. 4).

Puṣkarāvati or Puṣkarāvati is referred to in the *Bodhisattvāvadāna Kalpalatā* (32nd p. 40). The city is probably identical with Peukalautes of the Greek geographers which is the same as modern Peshawar.

The country of the Kirātas, Daradas, Cinas and Hupas are referred to in the *Lalitavistara* (pp. 125-26).

Sākala The city of Sākala is referred to in the *Divyāvadāna* (p. 434). It is doubtless identical with Sāgala (modern Sialkot in the Punjab), the city of the famous king Milinda.

The river Sindhu or Iudus is referred to in the *Divyāvadāna* (p. 581). It is stated therein that Mahākātyāyana while proceeding towards the Madhyadeśa arrived on the Sindhu. (*Athāyuṣmān Mahākātyāyano Madhyadeśam āgautukāmah Siudhum anuprāptah*).

APARĀNTA OR WESTERN COUNTRY

COUNTRIES, CITIES, VILLAGES, ETC.

The *Divyāvadāna* (pp. 544 ff) refers to two great cities of the Roruka time of the Buddha, e. g., Pātaliputra and Roruka. The latter may be identical with Alor, an old city of Sindh. Roruka

Sauvīra in Sauvīra, was ruled by King Rudrāyapa who was killed by his son Śikhandi. As a punishment of this crime, the realm of Śikhandi was destroyed by a heavy shower of sand. Three pious men only survived, two ministers and a Buddhist monk. Bhiru, one of the two ministers, established a new city

there which was named Bhiruka or Bhirukaccha after him.

Bhṛukaccha The name probably came the name Bhṛukaccha or Bharukaccha identical with Barygaza of Ptolemy (pp. 38, 152) and the Periplus of the Erythrean sea (pp. 40, 287) and modern Broach in Kathiawar. It was a rich and prosperous city thickly populated (Div. 545). The *Gandavyūha* (N. B. L. p. 92) refers to a goldsmith, *Muktasāra* by name, of Bhsrukaccha. The Lord *Supāraka* in his old age once undertook a voyage with a number of other merchants to trade with the inhabitants of a coast named Bharukaccha (*Bodhisattvāvadāna*, N. B. L., p. 51).

A brisk trade existed between Rājagrha and Roruka. It is said that merchants from Rājagrha went to Roruka for trade (*Divyāvadāna*, pp. 544 ff). King Rudrāyana of Roruka was a contemporary of king Bimbisāra of Magadha, and they became intimate friends. The *Bodhisattvāvadāna* *Kalpalatā* refers to Rauruka ruled by a famous king named *Ūdrāyana* (40th, p. 4).

When the Buddha was dwelling at Śrāvasti, there lived contemporaneously at the city of Sūrpāraka a householder named Bhava (*Divyāvadāna*, pp. 24 ff). Sūrpāraka seems to have been an important centre of trade and commerce when merchants used to flock with merchandise (*Ibid.*, pp. 42 ff). It is identical with modern Sopāra in Gujarat.

DAKSINĀPATHA

COUNTRIES, CITIES, VILLAGES, MOUNTAINS, etc.

The Daksināpatha or Southern country lay to the south of the river Sarāvati, the town of Satakannika and the Pāriyātra hill (*Mahāvagga* and *Divyāvadāna*). The Janapadas of Aśmaka and Avanti were strictly speaking, included in the Daksināpatha. The Daksināpatha is often referred to in the *Mahāvastu*, the *Aśokāvadāna* and the *Gandavyūha*. After the birth of the Bodhisattva Asita, a brahmin of Ujjayinī in Daksināpatha came from the *Himālayas* to see the Bodhisattva (*Mahāvastu*, Vol. II. 30). While roaming in Daksināpatha a self-exiled king of Kośala saw a shipwrecked merchant who was on his way to Kośala (*Mahāvastu* III, 850). On the day of *Girivalgu-samgama*, a festival was held at Śrāvasti, people assembled from all quarters of the city. Among

others there came Kubalayā, a dancing girl from Dakṣināpatha (N. B. L. Aśokāvadāna, p. 35).

There in the village of Dharmagrāma in Dakṣināpatha lived a brahmin named Sivirātra (Ibid, p. 92). The Dharmagrāma Gandavyūha (N. B. L. Ma. No. A 9) mentions a long list of place names which were all included in the Dakṣināpatha. Important of them were :— Mount Sugrīva in

A number of place names of Dakṣināpatha the country called Rāmavarta, Supratisthita of Sigara on the way to Lankā, Vajapura, a city of Dravida, Samudravelīti to the east of Mahāprabhū; Sumukha in the country of Śramans-mandala; city of Samantamukha in Mūlaka; Sarvagrāma of Tosala in Mitatosala; Utpalabhūti in Prsthurāṣṭra; Kalingavana; Potalaka Pasatmandala and Dvāravati. Of these Mūlaka, Tosala, Kalingavana and Potalaka (Potala or Potana) are well known in Buddhist literature; others do not lend themselves to any definite identification. Śramans-mandala may refer to modern Sravana Belgola in Mysore, once a stronghold of Jainism, and Supratisthita, to Paithan on the Godāvari.

Kalinga is referred to more than once in the Mahāvastu as an important kingdom. Renu, son of Disāmpati, king of Kalinga, was once compelled, by the instigation of Mahāgovinda, the son of his family priest, to cede the six provinces of his father's empire, namely, Kalinga, Pattāna, Māhesavati, Vāranasi, Roruka and Mithilā to the refractory nobles (Mahāvastu, III, 204 ff.). Brahmadatta, a wicked king once reigned in Kalinga. He used to have Śramanas and Brāhmaṇas invited to his palace and devoured by wild animals (Mahāvastu, III, 361). Dantapura which is also referred to by Yuan Chwang was probably one of the capital cities of Kalinga where ruled king Nālikela (Mahāvastu, III, p. 361). The alphabet of the Kalinga country is referred to in the Lalitavistara as having been mastered by the Khaṇḍadipa Bodhisattva (pp. 125-26). The Bodhisattvāvadāna Kalpalatā mentions a country named Khaṇḍadipa burnt by the king of Kalinga (8th, p. 27).

The Vindhya-parvata is said to have been situated south of Avanti, and on it was Dṛti's hermitage (N.B.L., *Vindhya Parvata Bhadrakalpa-avadāna*, p. 44). The same text refers to the Vindhya forest on the outskirts of the mountain ranges (p. 46). The Vindhya mountain is referred to as having been adorned with flowers (*Bodhisattvāvadāna Kalpalatā*, 1st p. 31).

The Bodhisattvāvadāna Kalpalatā (24th, p. 19) refers to the Kiskindhyā mountain which according to the epic tradition was included in the Daksināpatha.

Asoka's tree was brought from Gaadhamādana by Rataaka, keeper of the hermitage, and was planted at the Gandhamādana back of canopy where the Blessed One showed miracles (Divyāvadāna, p. 157). In this mountain there lived a brahmin named Raudrāksa who was well acquainted with miracles (ibid, p. 320). According to the Bodhisattvāvadāna Kalpalatā, this brahmin lived at the foot of the Gandhamādana mountain which was visited by the Buddha (5th, p. 31, 25). The Gandhamādana hill is also referred to in the Lalitavistara (p. 391).

In Aśvaghosa's Saundarānaada Kāvya there is a reference to the Mainākaparvata entering the river to check Mainaka Parvata the course of the ocean (ch. VII. v. 40). The same story is also alluded to in the Rāmāyaṇa which locates the Mainākaparvata in Daksināpatha.

Malayācala is referred to as a mountain where Jimūtavāhana took shelter after giving up his sovereignty Malayācala (Bodhisattvāvadāna Kalpalatā, 108th, p. 12). Epic tradition locates the Malaya mountain in the Daksināpatha.

The Citrakūṭa hill is referred to in the Lalitavistara (p. 391).

The island of Lankā is referred to in the Gandavyūha (N.B.L. p. 91). The "Lankāvatāra" is an account of a visit paid by Śākyā to the king of Lankā and of his preachings in that island. The Lankāvatāra text refers to the Malaya mountain of Lankā (N.B.L. p. 113).

Dandakavana is referred to in the Lalitavistara (p. 316) where it is stated that for thousands of years in the once Dandakavana burnt forest of Dandakavana, even grass did not grow. Epic tradition locates the Dandaka forest in the Dakṣināpatha.

PRĀCYA OR EASTERN COUNTRY

The Prācyā country lay to the east of Pandravardhana.

Vāṅga The alphabet of the Vāṅga country is referred to in the Lalitavistara as having been mastered by the Bodhisattva (pp. 125-26).

In the walled city of Gauda which had only one gate, Viravati, was the presiding deity (N. B. L., Svayambhū Gauda, Purāṇa p. 256). Pracapādadeva, king of Gauda, having abdicated his throne in favour of his son Śaktideva devoted himself to the service of the goddess Viravati.